BANNER OF PROGRESS.

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LITERARY.

From the Banner of Light.

"THE PICTURE."

BY ACHSA W. SPRAGUE, THROUGH CORA L. V. DANIELS, MEDIUM.

'Tis but the pale shadow of beauty you see,
Unveiled to your mortal vision,
The image of one whose rare loveliness blooms
In the radiant regions elysian,
The form of your darling, your Mary.

Pictured with an art the great Master might boast,
Though rounded and lovely each feature,
Yet 'tis but the shadow of her you loved most,
Your fond child, your heavenly teacher,
Your daughter, your darling, your Mary.

See now where she stands in the radiant light,
Which her heavenly goodness discloses,
The wreath of rare blossoms, her thoughts snowy white,
And her lips, like her heart, full of roses,
Like the heart of your darling, your Mary.

With lilies of purity on her fair breast,
And her eyes like the stars in their splendor,
Yet soft in their love as the glances which rest
In the eyes of the white dove so tender,
The deep eyes of your darling, your Mary.

Though 'tis many a year since they bore her away,
To repose in the earth with its flowers,
She has guided and guarded your spirit each day.
In your brightest and bitterest hours,
She has led you, your darling, your Mary.

When dark sorrow enshrouded your heart in its pall,
And your soul vainly strove to recover,
Her spirit with swift thought did answer your call,
And did mantle your sad spirit over
With the love of your darling, your Mary.

When over your spirit the tide of deep wrong
Was hurled by the world's bitter scorning,
Her voice bade thee ever look up and be strong,
Her hand guided thee to the morning.
The white hand of your darling, your Mary.

And when love's bright chalice, as pressed to your lips,
Proved a poison which blackened your spirit,
She brought you the nectar that she ever sips
From the fountains which all may inherit,
The pure love of your darling, your Mary.

With pitying eyes, and a soul full of love,
She has borne you away from each sorrow,
And has lured you by powers which rarely can move,
That no conqueror ever can borrow,
The sweet truth of your darling, your Mary.

Never more in dark sadness and woe shall thy soul
Lose its wonderful boon of her presence,
For already thou seest the heavenly goal,
And your pathway is filled with its pleasance—
With the smile of your darling, your Mary.

Around thee caressingly shall her thoughts play,
Her fair arms thy being entwining,
And the light of love, like the dawning of day,
Shall allure thee from ever repining—
The rare love of your darling, your Mary.

And when at the last thy earth being is o'er,
As the Day-God sinks down in his splendor,
And above the rich purple of twilight's dim door
One bright star flings its radiance tender,
Like the eyes of your darling, your Mary,

Her bright soul will wait at the sunset of death,
To conduct you across the dim river,
And the waters which quench there the frail mortal breath
Shall enkindle thy day-light forever,
Like the soul of your darling, your Mary.

'Tis but the dim shadow of beauty you see;
But 'twas given to bring her love nearer;
Your thoughts through that image can inwardly see
The rare beauty which then will be dearer,
When you clasp her, your darling, your Mary.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THEURGY—(CONTINUED.)

Inspiration has always been considered the highest manifestation of theurgical influence. Through the mediation of prophets and priests, God was enabled by inspiration to reveal His will to the human family; which "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." By this influence men became artisans and workmen, as in the case of Bazaleel, whom the Lord filled "with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in carving of wood to make any manner of cunning work. And he hath put it in his heart that he may teach, both he and Aholiab; to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Exod. xxxv. 30–35.)

By the aid of the inspiration of the Omniscient, men discovered the art of thrashing wheat with a flail, and other grain with a staff and a rod; and that thrashing would not produce flour, but was bruised in a mortar *a la* Digger Indian! (Isaiah xxxiii. 23–29.)

Since the days of theological inspiration, men have improved upon the inventions which came "from the Lord of hosts who is wonderful in counsel, and excellent in working." His excellent workmanship would be deemed rather old-fashioned, and too slow for this fast, progressive age.

Theurgy has always stood in direct opposition to all other modes of magic; claiming a higher source, it has, whenever it could, monopolized authority, and silenced every objection by a "Thus saith the Lord." The lower phases of magic depended almost entirely upon acquired knowledge and physical discipline; while Theurgy despised the beggarly elements of a graduated education, and laughed philosophy to scorn, as worldly wisdom—as foolishness. Thus Theology and Science are irreconcilable enemies, and can never flourish amicably together in any community. History has revealed to us, that, before men can tamely submit to slavery, it is necessary that their minds be rendered plastic and submissive by the subduing influences of religion, through the teachings of priests. Non-resistance to the powers that be; contentment with the lot in which Providence has placed us; and a complete subjugation of our own will to that of God, as revealed through his holy mediums, the priests, constitute the leading characteristics of Theology. I dare not say that the claims of priests are without foundation; I will not say that all who have claimed to receive revelations from heaven have been impostors, or that their "signs and wonders" are not founded in fact. I am inclined to admit their claims—that the ecstatic condition of their minds *did* open to their mental vision an order and state of being not perceptible to the mind in its normal state; but it is a condition of being foreign to this life, and inimical to its well-being. This applies equally as well to what is called, in modern times, "inspirational speaking"; it matters not whether the speaker claims the inspiration of a God, or the more humble source, a spirit of common humanity. Inspirationrl speakers disclaim all study or preparation—trusting, like the apostles of old, that words shall be given them as they are needed. It is "a royal road to knowledge," by which individual effort is avoided. However honest purposes of such speakers may be—however truthful in their utterances, or pure in their lives—they are inaugurating a system of priesthood, which will be just as pernicious in its consequences as any that have preceded. It is therefore the bounden duty of all who are interested in liberty—and who is not?—to guard well the outposts of the temple of freedom, and to see that our liberties are not taken from us in the name of Liberty, or our reason bound and enslaved in the name of Reason. While we live on this earth, with a physical frame to support, it is madness itself to ignore our earthly existence. By forcing upon ourselves a condition of being, confessedly not of this life, we are doing ourselves a grievous injustice, without advancing our interests in the higher life in the least. Thus Spiritualism is an enemy to true liberty. I know that, according to the *gospel* of Spiritualism, this is heterodoxy; but I will not be bound by the chains of either Christian or Spiritual orthodoxy. In proof of what I say, take the present organization of Spiritualists in this city; their ordained Lecturer must pronounce the *Shibboleth* of Spiritualism, a belief in the continued life of the spirit; armed with this passport to the ears of their audiences, Lecturers may teach for doctrine anything they please, within the bounds of their own imagination; there is no safeguard to prevent the Society from assuming even the ritualism of the Church of Rome, including all her dogmas; for she, too, believes in communion with departed saints; she, too, possesses the *Shibboleth* which grants admittance into the privileged arena of this modern gospel. And lately we have seen a curious sight; radical thinkers raised to their feet by a signal from the President of the Society of Spiritualists to receive a benediction—an act which not one in ten in the whole audience believed to result in any good. And how grave and pious they looked, as they sat listening to a fifteen minutes' prayer to an impersonality!

J. W. MACKIE.

"SPIRITUALISM A FAILURE."

EDS. BANNER:—In a conversation the other day with one of our "best citizens," a pious man, a member of an evangelical church, on the subject of Spiritualism, he affirmed that it was a failure; and cited, as confirmatory of his opinion, the fact that its adherents, especially the mediums, are poor in earthly goods. "Were its claims well founded," he further maintained, "there need be no poor people in your (our) ranks; inasmuch as all the riches of the world would be at your beck and call; you would hold a key to all hidden treasures on sea and land." Christianity has received many severe thrusts in these latter days, but none severer than this; inflicted, too, in the house of its friends. Here is an exemplar, a "shield and buckler" to the holy flock, a luminary of the first magnitude, who pronounces against a system of religion, a revelation from God, because, forsooth, it fails to hunt out all the hidden treasures from the bowels of the "harmless earth," and to pour it into our laps! It is at fault in not helping its people out in nefarious schemes of speculation and peculation, and in not monopolizing the necessary articles of consumption; thus taking blood-money from the poor, and robbing those who have not, in order give to those who have most abundantly. After eighteen hundred years' trial, Christianity fails, not only to close the flood-gates of sin—of lying, cheating, stealing, drunkenness, murder, fornication, adultery, rapine, and a thousand other *small* peccadillos—but in convincing its strictest devotees that there is anything more valuable than gold. If these things are so in the green tree, what will they be in the dry? If the righteous are scarcely saved where will the wicked and ungodly appear? If one who has named the name of Christ, been baptized into a oneness with him, and is known as a follower of the Lamb, *par excellence*, has no conception of any greater good than the possession of money, what may be expected of the "outside barbarian"—the mere *nominal* Christian, who has not so named and been baptized?

Surely, money *is* power, when these "holy men of God" make it the standard measure of all that is excellent, beautiful, and good! It transforms deformed, base men and women into "marvelous proper" ones, in the twinkling of an eye, more effectually than the blood of a thousand slaughtered lambs, even though they be of God.

The individual in question is not at all singular among church members, and in the ranks of our "best society," in the low estimate he puts upon spiritual, moral, and intellectual wealth, as compared with material. Analogous cases to the above have come under my notice many times during the past dozen years. When the spiritual side of our glorious religion would fail utterly to fix the attention of these professing Christians, its gross material side would attract their whole attention. Tell them it may help them to hunt out, run down, and bring to their coffers more sordid wealth, which they so love to hoard and gloat over, and, with bloated, glaring eye-balls they would clutch at it like famished men at food an water. The churches have surely departed from the "faith once given to the saints." All have strayed from the "Great Shepherd and Bishop of souls." Who *shall* return them to their former status?

L. W. R.

from Tuolumne County.

COLUMBIA, TUOLUMNE CO., Sept. 12th.

EDITORS BANNER:—I have been pleased to see that at length a practical, live issue has come up in your paper for discussion, to wit: Is it desirable for associated bodies of Spiritualists to "ordain" lecturers for their work?

Let me say, in starting, that this is a question on which Spiritualists honestly differ; and all honest opinions are entitled to respect. Further, this question will be settled by the outworking of interior principles, with little regard to what I or others may write on the subject.

Furthermore, let me say that I am not conscious of writing from a personal standpoint. I rose above this long ago. I have never made anything out of Spiritualism, and I have no desire to; but the thought and the labor I have given to it would have yielded me thousands, had it been applied to business pursuits. Thus much, because there are those who, not being able to rise above the sphere of self and pelf, find it difficult to comprehend that any one else should.

The important points in the case are these: The officers of the San Francisco Association of Spiritualists did, being in plain citizens' dress, in public open assembly—having heard Miss Fuller declare that she dedicated her life and talents to the work of teaching, as a public lecturer, the truths of Spiritualism—after giving her some sound practical advice, declare her ordained as a teacher of the religion of Spiritualism, and, by the laws of the State of California, authorized to marry those who desire her services in a genteel and legal manner. I did not have the pleasure of seeing this, but I judge there was nothing of "ceremony"; no genuflections, no boys with wax-tapers, no white robes.

There are just two points in this; one is, that it enables a spiritual lecturer to occasionally get a half eagle, eagle, and possibly a double eagle, which Spiritualists have given to Swedenborgian or liberal Unitarian clergymen, who secretly feed on the principles of Spiritualism and openly misrepresent and oppose us. Spiritual lecturers, struggling for existence, have long been defrauded of this legitimate source of support, and this action of the Association is but a tardy rendition of simple justice.

The next point is, that the officers of the Association, being favorably located in the metropolis—the gateway from the East to the towns on the Western slope—and having heard the lady lecture on sundry occasions, and become somewhat acquainted with her as a member of society, gave her an open letter of introduction to those needing lectures, stating that they are satisfied she possesses those rare intellectual and moral qualities which fit her to be a worker in the field of enlightening and elevating those who sit in the shadow of superstition and the bondage of creeds. One reason why Spiritualists have not enjoyed that respect which they justly deserve, is, that so many charlatans, incapables, and pretenders undertake to lecture. When parties come from the East with an immense capacity for impudence, intensely egotistical, selfish, and ignorant, wholly incapable, intellectually and morally, of instructing the people in public assemblies, it is well enough to adopt a method of indicating to the public those who are known to possess the requisite qualifications.

This question of marriage was brought up in the Illinois State Convention by Frank Wadsworth, in a resolution to the effect that, as marriage was a civil contract, it should be "done" by the State or magistrate, and not by religious teachers. A gentleman who discussed the resolution well answered, "that he had no objection to Frank's throwing up his commission, but, as it made no difference with the legal character of the contract who solemnized it, he should oppose the resolution"; and it was accordingly lost. The talk about its being a sacrament has no force, as it has no effect, outside the churches holding such doctrines; and as laws and courts do not recognize it, it is an affair exclusively personal.

After the above was written, an installment of five BANNERS, which had been lying in the Sonora Post-office, came to hand; and lo! the matter had been discussed very fully *pro* and *con*, and the editors' gavel had come down, declaring the subject closed. Each individual must view every subject from his own standpoint of organization and development; and as the agitation of thought is the promoter of wisdom, I crave patience.

Man is a planning, contriving, organizing being; when he concludes that it is worth his while to do anything, he immediately sets about contriving means to facilitate the operation. In mechanics, it is machinery and cheap motive power; a superior pattern of a watch is attained by contrivance and experimenting, and then the dies are cut to produce each part of the watch with precision and exactness. This principla pervades all Nature, and must extend to Spiritualism, as a part of Nature.

I regard this opposition to plain and obvious combinations, to facilitate the labors of speakers, as simply the opposite swing of the pendulum from the despotism of the Church. With some minds, the swing has not culminated and commenced to return to an equilibrium. I am glad the question has excited so much interest; it shows that the cause is not dead. It fact, this question, in its enlarged sense, is a vital one. In the older States, the fate of the whole movement hangs trembling on this one question.

The President of the State Association of Indiana stated in Convention, that there was scarcely a town in that State where a course of lectures could be sustained, except two or three persons assumed the whole expense and responsibility. Fair audiences could be had, who would sip the nectar provided for them at others' expense. Now I think some injudicious reformers told this ninety-seven per cent. that there is no Devil, and no hell too soon; they should have waited until a moral sense was sufficiently developed to induce the element of justice before they released that

"hangman's whip,
To haud the wretch in order."

I have much to say on this subject, but cannot develop my thoughts in this article. If strength permits, I will write them out hereafter.

That all this may not end in mere words, I will here pledge myself to give ten dollars to the State Organization, on condition that one hundred others will do the same.

JOHN ALLYN.

Letter from Olympia, W. T.

OLYMPIA, W. T., Sept. 20th, 1868.

EDS. BANNER:—Things are moving everywhere as usual. Having no lectures, no public meetings, everybody busy, and nobody to take the lead, our cause is not creating much noise at this time. Yet it is growing gradually but surely, all the time. None forsake it who are once convinced, and some are constantly being convinced, which proves an increase. Many are asking (in a private way) for the tree of knowledge of good and evil, that they may partake thereof and *not* die, as the old legend ran they should, but did not.

I attended the Presbyterian church to-day; heard the Rev. Mr. Harpending, a very pleasant speaker, and a man of more than average mental ability, only a little in the fog yet, I think. Bro. Sloan, of Steilacoom, followed in a few incoherent remarks, and then admistered the sacramental ordinance with terror-stricken solemnity; after which he exhorted us spectators a little; was grieved to his very heart's core to see us sit back and separate ourselves from them; said this separation reminded him of the great separation which was to take place in the next world; that he much feared that there (in kingdom come) it would be very much like it was here (in this church); that the greater number would be *spectators* and not participators of the joys of heaven. But he desired to be distinctly understood, that his remarks were not to be applied *personally*; that he did not mean that those in *this* room were to be among the separated, (present company always excepted!) but it only reminded him there must be such a separation.

"O, wad some power the giftie gie us—"

Bro. Sloan also said that he *himself*, and all those who partook of the sacrament with him, were poor, mean, condemned, *ruined sinners*, not worthy of a place in God's house. Admitting his statement to be true, and regarding God as a *just* being, and admitting that there is a hell for such mean, condemned sinners, where will the Rev. Mr. Sloan and his fellow-communicants go when they die? I have a much more excellent idea of our great superruling Intelligence than to believe there is any such country prepared for even the poor, mean, condemned, sinful Christian.

To see the long-faced solemnity of these *idolators*, offering up sacrifices to a myth, reminded me painfully that we need a good, honest, intelligent lecturer or lecturess among us.

I verily believe that the natural tendency of the human mind, untrameled by superstition or false teaching, is to be right and do right; and if the mind is properly enlightened, and made to know that each carves out his own home in the future life, we would have more honesty, more harmony, more kindly feeling, and less bitterness and wrangling than has been displayed by your correspondents toward each other for several weeks past. I have been pained to see so much ill feeling displayed. We profess a *free* religion; and if you believe in ordaining lecturers and I do not, it seems to me to simply be the old "Christian" spirit developing in a new form, to censure each other for our honest views. All minds are not alike. What is evidence to one is not to another; and it evinces to me a vacuum, where spiritual light should be, to quarrel over forms and ceremonies. I say, let those who desire ordination have it; those who *do not* desire it should not be forced to accept it.

Yours, for peace and progression,

OLOQUA.

Body and Soul.

"PHILADELPHIA, 13th FEBRUARY, 1756.

"I condole with you. We have lost a most dear and valuable relation. But it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state; a preparation for living. A man is not completely born till he is dead. Why, then, should we grieve that a new child is born among the mortals, a new member is added to their happy society?

"We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of an aid become an incumbrance, and answer none of the intentions for which they were given—it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and diseases, which it was liable to, or capable of making him suffer.

"Our friend and we are invited abroad on a party of pleasure, which is to last forever. His chair was ready first, and he is gone before us. We could not conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu. Signed, B. FRANKLIN.

"Written to Mrs. E. Hubbard, on the death of his brother, John Franklin."

THE RELIGIOUS TEACHER OF THE PRESENT.—Religious instruction that is abreast of the hour must and will be had; if not from the pulpit, then from general literature. The age is too religious to lend its ears to ordained parrots.

It is the manner in which the minister approaches or shuns the exciting questions of the day, that in a measure determines the weight of his word. The people expect outspokenness and candor—especially those of them who already know the existence of such questions; and they quickly see through the minister who dares not discuss them. The silences of the pulpit are the secret of its lessening power.

Whoever thinks deeply, feels strongly, lives manfully, and speaks boldly, is a preacher anointed of God, whether in or out of the pulpit; and because he gives needed instruction, there will be always many to hear him gladly.

There will always be people enough who like to hear their own opinions given back to them in elegant phrase from the lips of their minister. But policy kills, first the preacher's enthusiasm, and then the people's interest. The more thoughtful begin to weary of empty rhetoric, into which they soon perceive no soul has entered, and turn elsewhere for instruction on the questions that move the age.

A sleeping shepherd and a starving flock, not the less starving because full-fed with self-complacency—that is the end of palicy in the pulpit.—*Rev. F. E. Abbot, in Christian Examiner.*

CHARACTER.—"Nothing is added when "*Christian*" is prefixed to the word character; or when one is spoken of as a *Christian* gentleman. A gentleman is simply a gentleman; and character may not be appropriated by Christian, Mohammedan, or Pagan. How unworthy the nature of *man* are these tests, which measure him by his bias for this or the other tradition! * * * If he remembers well, and imitates well, in one part of the globe he is a good "Christian," elsewhere he is a good Musselman. If you would read his true character, you must have access to his society when these artificial pretensions are thrown off; or you may yourself make allowance for such defects, and value the man at what he is to be capable of when emancipated. Character belongs to nature. The influence of sect destroys the free, natural growths of manhood, warps it into one-sided, antagonistic attitudes, and spoils the temper by over-heat.

There may be noticed most anywhere in America to-day a prevailing unwillingness to rate any man's worth by the color and shape of his Theology. If a man is a professed believer in Christ, the world at large cares very little; if he is not, it cares very little. Opinions are formed of him on other and quite independent grounds. He is viewed in the light of friend and neighbor, and not in the confusing rays of Christianity. If he dies, his eulogists turn to his virtues. It is found that his 'unbelief' did not affect his character."—*The Radical.*

A PREACHER, not long since, discoursing to the boys in New Hampshire State Reform School upon the fact that the good were respected, while the bad were shunned, attempted to illustrate by saying: "Now, boys, when I walk on the street I speak to some and not to others; what now makes the difference?" supposing, of course, they would say, "Because some are good and some are bad;" but he was much astonished to hear one little fellow sing out, "Because some are rich and some are poor."

THE articles in the London *Pall Mall Gazette*, on "Women," written with great brilliancy, are from the pen of the daughter of the late Mrs. John Stuart Mill, by her first husband. She is Mr. Mill's private secretary, and a contributor in the *Westminster Review*. These articles, together with those in the *Saturday Review*, have turned the public attention of England to the Woman question.

Elder Knapp.

This somewhat distinguished (notorious, would perhaps come nearer the mark) preacher, of the sensation order, is still holding forth at the Baptist Church in this city. We enjoyed the lugubrious pleasure of listening to him, on a recent occasion. His discourse was mainly composed of a tirade of coarse invective against the impenitent, thickly interlarded with profane epithets, shocking to ears polite. Against the Unitarians, Spiritualists, and free-thinkers generally, the Elder hurls his sharpest parts. In his estimation, all brotherly love, charity, purity of life, and conduct, honesty of purpose, fidelity to the dictates of one's own best judgment in religious matters, the faithful exercise of all these—will avail nothing with an individual in "the great day of God's wrath." To copy the Elder's chaste style, "it is easier for a codfish to climb a greased pole tail foremost, with a loaf of bread under each fin," than it is for any of the above persons to get to heaven—which, of course, would render their chance exceedingly slim. Well, perhaps they have no desire or expectation of going to any such heaven as that which the Elder believes in: neither, doubtless, do they fear any such hell as that which exists in his sulphurous imagination. Individually, (and the Elder has taken occasion to allude to us publicly on several occasions,) we beg to be excused. We have implicit confidence and an abiding trust in the wisdom and goodness of that great Creative Power which pervades all space, which governs the universe of mind and matter by immutable laws, and which doeth all things well. We believe that that which we call evil in the world is the result of the undeveloped conditions of humanity; and to doubt that it is a part of God's great plan in the unfoldment of the human race, is to doubt the wisdom of the Creator. As man ascends the ladder of true wisdom, and learns to obey the fixed laws of his own being, he ceases to do evil. Hence we believe that the highest attainment and truest purpose of every individual soul is to make the best use of all its faculties in this present life. But we do not propose to enter into any ethical disquisition at this time. To use a French figure of speech, we will "return to our mutton."

The Elder gave us, a few evenings since, a graphic account of his personal interview, last winter, with his Satanic Majesty, the Devil, at Stockton. He related as a positive fact that a spittoon raised itself from the floor, without human agency, passed through an open doorway, then turned at right angles in the air, and "went for" him. The Elder dodged, luckily, and the spittoon was broken to atoms at his feet. He said there was no collusion whatever in the matter. He also related several other incidents within his personal experience, of like character, all the work of that mythical personage, the Devil! He thinks the Devil has a grudge against him, but counts himself, generally speaking, a match for the "old Scratch." At Stockton, however, his Impship rather got the advantage of him, for he was forced to beat a hasty retreat.

While we would ever extend a helping hand and an encouraging word to any individual earnestly seeking to attain a better life, and while we believe the sincere desire of all good Baptists, as well as of the honest members of every other church, is to do good, we cannot but think that, in tolerating this religious mountebank, they are injuring the cause they are seeking to advance. We understand that leading members of the Baptist Society here have admonished the Elder against his intolerable roughness, and thus tried to keep him within the bounds of decency, but all to no purpose.—*San Jose Mercury.*

Destruction of Our Globe.

The following speculations on the probability of the destruction of our globe are from the *Cornhill Magazine*. The late appalling calamity in South America gives the subject additional interest:

"In the present age, when the network of telegraphy brings all earth into close intercommunication, we are not likely to trace, even in the most widespread disasters, the approaching destruction of our globe. The same day which brings the intelligence of some desolating catastrophe brings evidence also that the devastation is but local. We are seldom informed of simultaneous or nearly simultaneous events happening in widely separated regions of the earth's surface. Accordingly, we are seldom led to dread the occurrence of any widely devastating series of catastrophes. But certainly events have happened during the past few months which might lead nervous persons to imagine that the inhabitants of the earth are not perfectly safe from widespread destructive agencies. The same week that brought news of the great hurricane which ravaged the West Indian islands, brought also the account of destructive hurricanes in the Indian and Pacific oceans. Then followed the series of earthquake shocks which have inflicted such injury on the already much tried inhabitants of St. Thomas, and which still continue to be felt at intervals. Next we hear of an earthquake in Somersetshire, then in Malta, then in Egypt, then at Formosa, then in St. Salvador; and now, almost as we write, the bed of the Pacific is violently shaken, and hundreds of the inhabitants of the Sandwich Islands are destroyed by a violent uprush of molten matter. During all this time Vesuvius continues in violent eruption. Thus it has happened that we have heard a great deal lately of certain speculations—recently ventilated by an American philosopher—which threaten the earth with complete annihilation. According to these views there is one great danger to which we are at all times liable—the risk, namely, that some large volcanic vent should be formed beneath the bosom of the ocean. Through this vent the sea would rush into the interior of the earth, and being forthwith converted into steam by the intense subterranean heat, would rend the massive shell on which we live into a thousand fragments. Whether it is possible or not that such an event should take place, we shall not here stay to inquire. Let it suffice that the risk—if there be any—is no greater now than it has been any time during thousands of years past."

BIBLICAL DANCING.—In the Bible it always means rather leaping and bounding by a man or men alone; a very few times by a woman alone—never, as in modern days, by men and women together. David danced, but he was alone, leaping and bounding along the street before the ark. There was no bad tendency in it, though it was rather unbecoming, so that even his wife despised him for it. So of all the other dancings in the Bible—they were by men alone, or by women alone.—*Pacific.*

We've got it at last. Theological dancing must be carried on alone—an invisible *pas seul* in the solitude of our closets. We can imagine Brother B——, whose legs for years have itched to move every time he heard a violin, "hoeing it down" in his chamber; while Sister C—— indulges in a similar exercise; alas! alone and out of sight in an "upper room." By the way, if David's wife despised him for shaking his brogans on the street, how else must have "took on" at his rather expanded operations in his old and backslidden days with various and sundry of her sex. True, "there was no bad tendency in it, though it was rather unbecoming."—*Dramatic Review.*

OUR CREED.—*The Dramatic and Religious Review* is not a pulpit vilifier and abuser. It is the clergyman's best friend and constant companion. We have a creed of our own. We believe in faith and works. Our faith is not in man's inherent and total depravity; it is in his inherent nobleness and divinity. It is not in the infallibility of a man because he is a minister, or of a doctrine which is to be believed since others say we must receive it implicitly. It recognizes good in all, though some twist and contort themselves very queerly in working it out of them. But we "go our pile" on works: works for amusement, works for instruction, works in saying things for people to get angry at; works in telling the truth and making everybody cross; works in occasionally written bad English, helping mousing critics to earn their daily bread, and works in doing humanity as much good as we can. Further articles in our creed will be preached in sermons with texts as events transpire.—*Dramatic Review.*

THE BANNER OF PROGRESS.—Benjamin Todd & Co., publishers and proprietors; Benjamin Todd and W. H. Manning, editors. Published in San Francisco, Cal. This sterling weekly is doing a great work on the Pacific coast in behalf of Spiritualism. It is a well-managed, neatly printed paper, filled with fresh, interesting articles. There is a high-toned, frank, out-spoken spirit about it that we particularly admire; and which is all the more refreshing when it is considered that even reform periodicals, as a general rule, manifest considerable of the time-serving element by pampering to the prejudice of their readers. Success to you, brethren of the Pacific.—*Spiritual Rostrum.*

The Banner of Progress.

SUNDAY, OCTOBER 4, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO.,
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

☞ All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

MEMORY IN THE SPIRIT WORLD.

SECOND ARTICLE.

A few weeks ago, in our first article on this subject, we gave our own views on the condition of the spirit in the other life, in regard to the remembrance of events in this. We stated that it was the testimony of spirits that non-essentials, or things not necessary to happiness, were easily and willingly forgotten. We found this to be case even in the present life; and that memory of events here is more or less acute, according to the temperament of the individual. We now present to the reader's consideration the Swedenborgian view of the subject, in which will be perceived a great correspondence to those we have already expressed. The article we quote is published in the *New Jerusalem Magazine* for May, 1868, and is entitled "The Mental Change connected with the Death of the Body." The writer says:

"We are taught in the doctrines that the first state after daath is an external one; and there has been to considerable extent an impression, from the representations which Swedenborg makes in regard to it, that it does not differ much from the previously existing one in this world. We are accustomed to hear expressed ideas like this: that on first awaking in the other life a person will find himself surrounded by the friends, the apartment, the furniture, etc., appertaining to him here.

"Of course no one can suppose that this can be literally so; beccuse he who has died has laid aside the senses of the material body, and can consequently see nothing in the material world. Probably the matter may be sometimes explained by the supposition that in the world of spirits there are things in perfect correspondence with things here; and that the corresponding persons and things which the departed finds there, seem so similar to him that he is not conscious of any difference, and therefore he does not know, unless he is informed, that any change of worlds has taken place with him.

"There may be something in this; but this alone does not appear to be a fully satisfactory explanation. In order that the mind may have a view which gives it rest upon this point, we need to have some correct understanding of the change which takes place in the mental condition at the death of the body.

"There is a passage in Swedenborg's 'Spiritual Diary,' to which my attention has recently been called, which throws new light upon the subject.

"The title of the number to which I allude is this, 'That man enjoys a duplex memory; and in what manner the duplex memory perishes.' Under this title he says: 'The memory, which man properly calls memory, is the natural memory, and it is a memory of particular or material ideas corresponding to words. This memory perishes when man dies; his soul retains the faculty of reasoning and understanding from a certain spiritual memory, or of rational or immaterial ideas, as it is called. This memory causes that man after death knows not otherwise than that he is still in the life of the body; but because this memory is born of the natural memory, is filled with fallacies, and continually disorders, obscures, and, if left to itself, perverts truths, therefore this memory also gradually vanishes, so that the rational thence born perishes; but this memory is retained, and imbued with knowledges of truth until it can be obliterated. At length the man remains so far as he is man, which is the part remaining together with the acquired, which is the ground in which new or celestial seed is sown; thence arises a new man, or celestial paradise in man, with all heavenly felicity, peace, and innocence.'

"Here a memory is spoken of which perishes when man dies; and it is a memory of particular or material ideas corresponding to words; in short, it is what we usually call the memory. Within this memory is one of rational or immaterial ideas into which man comes when he dies, and in which is nothing to remind him that he has died as to the body.

"The passage seems to me very suggestive. In speaking of this particular matter, Swedenborg refers to the state of dreaming as furnishing an illustration of the subject. In dreams, we have no sense of what is about us in the natural world. Our ordinary waking memory is laid aside.

"Have we not an illustration of what it is for the natural memory to perish, in our ordinary sleep? In death, which has been called the brother of sleep, is it not, in regard to the memory of particular and material things corresponding to our natural language, substantially the same as in natural sleep? We have indeed a memory when we pass into the spiritual world; but is not this memory as distinct from our natural memory, as that of state of a dreaming is from that of waking?"

* * * * * * * * * * *

"It is said in the passage from the 'Diary' which we have quoted, that it is from the memory which man has after death that he does not know but that he is still in the life of the body. We can see that if a man's waking memory were active in his sleep, he would see the difference between his waking mind and his dream mind; but as it is not, there is nothing to suggest the difference between the thoughts and events of dreams and those of wakefulness.

"If a man who has just entered the other world should carry with him the recollection of the scene of his death, his chamber and its furniture, his physician, his friends ministering to his wants and perhaps mourning his approaching separation from them, he would at once, seeing the angels who are in attendance upon him, and other surroundings, so different from those here, know the change that had taken place. But these things being all unthought of, and the mind being wholly occupied with those interior things of which what is now transpiring is a regular and harmonious part, there is nothing in his circumstances to suggest a change of worlds. The event which is now transpiring makes one of a continuous and unbroken series in that region of mind where he now is. Is it said, 'Very true, but he was not conscious of the preceding parts of the series'? He had not indeed a natural outward consciousness of it, but can we doubt that he had what answers to an inward one? How could we seem to have always known our brothers in heaven, if this were not the case?

"It seems to me, then, that in order to form a right conception of the state of those who have recently died, we must take into the account the fact of the cessation of the natural memory and the coming into another and corresponding one.

"The view of the condition of a person immediately after death, which we have deduced from the passage in the 'Spiritual Diary,' involving as it does the laying aside of the natural memory, may appear, perhaps, to some, to separate those who have died from the living to a degree which it may not be pleasant to contemplate.

"It should be remembered that though what belongs to the external mind and memory fill so large a space here, it is really no essential part of the man; and that nothing which is an essential part of him ceases at death, or indeed is removed from us by the mere fact of death: for by the spiritual law, similarity of state causes presence, whether those who have it are bodily in the same or different worlds. Those who are internally near, and who from their similarity can be of much mutual use to each other, are not separated by the death of one of them, and the bond of mutual use is not broken; for that connection lies deeper than the external mind or memory that is laid aside, and belongs to that part of us which lives and is active forever.

"Swedenborg, in speaking of those who have lived in this world in love truly conjugial, says that the two who have so lived in their relation to one another, 'by the death of one, are still not separated, since the spirit of him or her deceased cohabits continually with the spirit of him or her not yet deceased, and this even to the death of the other, when they again meet and reunite themselves, and love each other more tenderly than before, because in the spiritual world."

The New Musical Work.

"THE SPIRITUAL HARP: A Collection of Vocal Music for the Choir, Congregation, and Social Circle. By J M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Boston: William White & Co., Banner of Light Office."

We have received from the publishers a sample copy of the above entitled work, and are enabled, after a careful examination of its contents, to recommend it to Societies and families of Spiritualists, as a valuable accession to our literary and musical property. The pieces are entirely free from theological dogmas, and many of them have great merit as inspirational compositions. The greater part of the music is new; and the words, too, are mostly so. The body of the work contains nearly three hundred pages of Harmonies for Various Occasions; Congregational and Social Hymns; Songs, Duets, and Quartets; Anthems, Sentences, Choruses; Chants; and a peculiar kind of Recitations, called "Spirit Echoes," which are adapted for chanting. Full indexes of Tunes and First Lines are given.

The work has a fresh, vigorous look; is beautifully lettered and strongly bound, and is well worth the price asked for it—$2 00 per copy. The compilers and musical editors have labored long and earnestly to produce a creditable and acceptable collection, and we think they have succeeded. The book will be for sale in a few days in this city, at the bookstore of Herman Snow, 410 Kearny street. Orders will be received at this office. The postage will be about twenty-five cents.

ANOTHER "BANNER" ABOUT TO WAVE.—A rumor has reached us that Geo. G. W. Morgan, incensed because he cannot have the privilege of dictating what shall and what shall not be published in the BANNER OF PROGRESS, has expressed the design of starting another Spiritualist paper in opposition. We can appropriately vary Shakspeare's

"O that mine enemy would write a book!"

by saying "O that our enemy would start a paper!" Mr. Morgan needs the lesson which such an experiment would give him. It would be the severest one he ever received. We could not desire a worse punishment for temerity and impertinence than this. And, in order to prove our sincerity in what we have said, we hereby offer Mr. Morgan our interest in the BANNER at a fair value, for cash; letting him take the risk of working in the harness with our associate, whom he desired to pronounce a liar in the columns of this paper. We do not believe, however, that the Morgan horse would travel well in harness with our war steed, and therefore we suppose he will prefer to be hitched to his own *sulky.*

THE "OVERLAND MONTHLY," for October, is promptly on our table September 30th, and as full of good things as were the preceding numbers. One lively little sketch, from the hand of a lady, "The Gentleman from Reno," puts one in good humor with everything else in the Magazine. The literature of the present number consists mainly of the following table of contents: "What the Railroad will bring Us"; "Vineyards of California"; "Some Faults and Failings in American Education"; "A Californian Abroad"; "Porcelain"; "Overworked Soils"; "October"; "Did Drake Discover San Francisco Bay"? "The Story of a Dictator"; "Angelus"; "Saint Saviour of the Bay"; "Confessions of a Debatant"; "The Old East in the New West"; "Old Texan Days"; "At Home and Abroad, or Modern Ethnology"; "The Gentleman from Reno"; "Mating"; "Etc.", and "Current Literature." The articles, "Vineyards of California," "Porcelain," "Drake's Discovery," and the "Story of a Dictator," are full of valuable historical information.

VACCINATION IN ENGLAND.—We see that the magistrates of London have recently refused to enforce a municipal ordinanee compelling vaccination, on the ground of its unconstitutionality, in the infringement of individual rights. We do not see how such a law can be enforced here, either, if there should be any effective resistance to the execution of its provisions. It is equally as unconstitutional in this republic, to compel such a surrender of private rights as is involved in the enforcement of such a law; and our fee-loving doctors will find many an unwilling subject, who does not desire to have his blood corrupted with foul humors from man or beast, at an expense of three dollars, that the crude and unsatisfactory dogma of protection from small-pox may be believed by a larger number of dupes, and the purses of physicians be made plethoric thereby.

NEW ARRIVALS.—By the last steamer came to this coast Prof. R. R. Roberts, a healer by the laying on of hands, Mrs. C. A. Genung, a test medium, and Mrs. Kingsbury, medium and lecturer. With Selden J. Finney, who is now in Santa Cruz, the recent accessions to our number of speakers and mediums will prove a reinforcement that will wake up the army of old Theology most effectively during the coming winter. The campaign will begin early. Mr. Finney is expected to lead off soon in this city.

MISS ELIZA HOWE FULLER will lecture at Mechanics' Institute Hall on Sunday evening, Oct. 4th.

THE COPERNICAN SYSTEM AGAIN.

EDITORS OF THE BANNER OF PROGRESS:—GENTLEMEN: My reviewer's remarks upon my letter of the 27th inst. contain as many mistakes or misconceptions as ever. Why, pray, does the "burden of proof" lie on me to establish the Ptolemaic system? Because the Copernican happens to be now the accedited one? It ought to be the reverse, methinks, since appearances are *against* the latter and *for* the former system. I "have no right to say that the theory of the earth's motion is false." Indeed! As much right and *the same* have I, as to assert the falsehood of the doctrine of Transubstantiation or of the Atonement. Such doctrines need no elaborate refutation, because they are *self-convicting;* though to give them such is at once the easiest and most tiresome task. Is it because Error arrays herself in the seductive garb of Philosophy, or menaces me with weapons filched from the armory of learning and recast to suit her purposes, that I am to make obeisance to her and put out of doors for her my Mother-wit? Not so.

What *random* assertions the reviewer makes! Does he aim to impress his readers merely, or to instruct them? "No theory," he says, "has ever been advanced since the time of Copernicus to establish an astronomical system opposite to his." Toward the close of the last century, Mons. Jonchere's work, "L'immobilité de la Terre démontré," gave the Copernican theory, both logically and mathematically, its quietus. He followed the Copernicans into all their crannies, answered all *their* objections, and then, putting his own, cut their doctrine to pieces with their own weapons. To this work no one, I believe, has dared a reply. Subscriptions were raised for its translation into English and Latin, but I am not aware that this was done. It was this author who offered, on certain terms, to furnish the British Government with a new and easy method of finding longitude at sea. Did I not fear occupying too much space, I would append an example or two of the mode in which this thinker has handled the followers of the Pole.

Any good dictionary will set the reviewer right on the subject of his 2d Remark. Had he consulted one, we would have been spared, perhaps; the declamation of his 3d Remark. A *true* theory classifies and shows the latent relations that bind together apparently disconnected facts, and is *therefore* worth a thousand such. These any one may accumulate, but the world waits for the theorist. To endeavor, like the reviewer, to frame an illogical face out of an opponent's language, (however obvious its meaning,) is very small indeed.

In the 4th Remark we have more pompous assertions based on nothing. The statements that Jupiter and Saturn have their own luminaries, are not beholden to our sun for light, and can never be involved in our revolutions, are not "speculations," but most reasonable *inferences* from telescopic observations, with which mathematics has little to do; and what aid it does give will not "defeat," but *strengthen* these conclusions. If Jupiter is 490 millions of miles from our sun, and Saturn nearly twice that distance, what degree of light or heat does the reviewer suppose they can receive from him, bearing in mind that these properties diminish according to the squares of the distances? Were our sun to dispense to us only the *twenty-fifth part* of his present gifts, in what a state we would be! and still more deplorably off if we got, like Saturn, but the *fourth* part of *that* quantity! Would the sun, as sun from these planets, appear anything more than a star of the first or second magnitude, or as large as the planets appear to us? And why would these be furnished so liberally with luminaries, if our sun were the sole center of light and heat? As well say the stars were intended to be our luminaries, because they sometimes give us a little feeble light! Under the most favorable circumstances, we can get but faint glimpses of Jupiter's moons; and what wonder that they are eclipsed, when this bright planet impedes a good view! It is not the intensity of rays, but rather the proper angle of their incidence upon an object, that makes this apparent to the eye. Put an intense light in direct line between the eye and an object, and how much shall we see of the latter? But what reflecting person would conclude that, because Jupiter now and then hides his moons, these must receive light from the sun!

I have read and re read, with the greatest profit and pleasure, the "Earth's Lost History." Before, I knew nothing about this world or the condition of our race. The old problems, physical and social, pressed me too for answers which I could not give, till this "History" rose, like a pillar of fire, to end all perplexity, and guide me through the darkness. That it *must* perform this office for every one, I do not of course for a moment suppose"—*Suum cuique"* holds as true for mind as for matter; but I did not expect that an advocate of liberal and progressive thought could be of a spirit *either* so poor and undiscerning, *or* so ungrateful to those who labor to emancipate us, as to say of this book that "*it only throws a deeper veil of obscurity than before, over the globe we inhabit.*"

With many thanks, I remain, gentlemen,
Yours, very sincerely,
CHARLES L. ACKERMAN.

Our correspondent is a little too sensitive on the score of our wholesale remark concerning the "Restoration of the Earth's Lost History," inasmuch as we make no exception of that book in our estimate of all such speculations. To us, it can make no difference whether the Ptolemaic or the Copernican system of astronomy be accepted as the true one. We do not perceive how any light can be thrown upon the subject of the *lost* history of the earth by the establishment of either system. Of course, certain premises *being taken for granted,* a theory can be constructed establishing any hypothesis whatever. Now, we submit, that most o the premises, upon which the author's theories of the former history of our earth are based, are assumptions on his part, and that therefore the burden of proof rests on him. Until he proves something, the subject is rendered darker than ever by his speculations.

We admit that the theory of the revolution of the sun about the earth would be just as plausible as the contrary doctrine, if it did not appear so unphilosophical to suppose the larger body would revolve around the smaller one, their densities and mutual attraction being equal. But, as even this latter question, relative to the sun, is still unsettled, we cannot speculate upon it.

We do not condemn the author's speculations, nor himself for entering upon them; we merely say, that, as they *are* speculations *only,* we can derive no light from them as to the facts. The *lost* history of the earth we consider as irrecoverable; but we have no tears to shed because it is so. The past is dead; let it be buried. We are no resurrectionist, so far as bodies are concerned. Our only anxiety is about the present; its necessities master all our faculties. The future is not wholly a matter of indifference; still, we think, if the present could be well mastered, we need have no concern about what is to come. The future history of our earth is as little a matter for speculation as its past. What was, and what is to be, cannot possibly be of as much interest to us as what is.

When we say that the author's book leaves us more in the dark than ever, we mean that any merely speculative work would have the same effect. If, however, his theories afford him or our readers any pleasure, we are not averse to their or his indulgence in them. For ourselves, we prefer the light of present facts; we have an infinite abundance of them at our command, and should use them for our own benefit intelligently, and without dogmatism.

"The Cloth" Shown Up.

The *Dramatic Review* enters into a familiar colloquy with the pulpit in this city, and expresses itself thus:

"We don't have sufficient regard for the cloth!

"Yes, we do. Ministers and journalists belong to the same plane; ministers generally, being an inferior, although better paid, class of editors. You write out one or two editorials per week, and read them from the pulpit. What most of you get up would not be allowed a place in any second-class newspaper, were the authenticity unknown. 'Tis not live matter. So far as your editorial duties are concerned, most of you have a 'good thing.' I don't say this out of envy. I know nothing of the burthen imposed on you by your parochial duties. I do know that the majority of you don't draw well.

"Dr. Scudder, in your sermon yesterday morning, you said 'righteousness consisted simply in being right.' What sort of a definition of righteousness is that to put out to a lot of spiritually hungry people, after a whole week to prepare in? 'Righteousness is being right!' Your favorite Hindoo sincerely deems himself right. He is righteous. The devout Roman Catholic by no means thinks himself wrong. He, too, is righteous. However, we approved of your idea concerning the eternal mystery pertaining to Deity, and that the occupation of the spirit through all eternity is the perpetual solving of a never-to-be-solved mystery. Broad ideas will sometimes crop of Calvinism in spite of itself. You rush metaphor and simile into the ground. Is a common fault with youth at a certain era of composition. A little of it goes a great way.

"Brother Cox deserves great praise for so skillfully engineering that collection. What it was for I couldn't ascertain—some special object, probably; but with what alacrity a congregation will give, if rightly manipulated! On this occasion, yesterday, at the Howard street Methodist Church, sundry brethren were sent out by Brother Cox to prowl about among the congregation. One of them would approach Brother Brown, as he sat trembling in his pew, and say, 'Brother B., how much are you going to give?' And as Bro. B. dared not raise his voice under ten, he faintly said, 'Ten dollars.' Then the collector would raise his voice and say, 'Brother B. gives ten dollars.' Brother Cox thereupon would shout and exclaim: "Good for Bro. B.! But it is not all raised yet. We must have more.' Bro. Smith would next be overhauled. Bro. Smith could not be overdone by Bro. Brown; and as the extent of their liberality was thus publicly proclaimed, he would raise Bro. B. and go ten better. 'Twenty dollars from Bro. Smith!' shouts the collector. 'Twenty dollars from Bro. Smith,' re-echoes Bro. Cox. There was no getting out of giving, and some became perfectly reckless, and forty, ay, hundred-dollar contributions rained down. This is the way to catch the laity 'in the door.' And these collections seem to be perpetually sprung on them. Not a church has been damaged by our presence for the last three months, but, in addition to the regular collection, one for some special purpose has been threatened or executed. But the skill displayed by our clergy in enticing a congregation together, and in working the lead afterward, is wonderful."

RECIPE FOR SMALL-POX.—We give the following item for what it is worth, premising that it is from medical authority, always doubtful, and forever disagreeing:

"The London *Scalpel*, considered as very high authority in the medical world, gives the following as an infallible cure for small-pox and scarlet fever: 'Sulphate of zinc, one grain; fox-glove (*digitalis,*) one grain; half a teaspoonful of sugar, mixed with two tablespoonful of water; take a spoonful every hour; for children, small doses, according to age.' It is further stated that, if communities will compel their physicians to use this, there will be no need of pest-houses."

PREACHEE.—They have a Chinese missionary to the Melican heathen in Grass Valley. The *Union* says:

"Rev. Ah Hoo requests us to say, that when he has his 'pleaching,' there will be plenty of chicken and hog-meat for all who come. He hopes that Christian people will attend his protracted meeting, and he will endeavor to convince them of the errors of their ways."

The Rev. Eld Ah Knapp must hurry up to Grass Valley, or the Chinese revivalist will outshine him in that locality.

NOT SURPRISING.—The Marysville *Appeal* copies our announcement of "Another Marriage by a Woman," and remarks:

"This is perhaps well enough if the parties are satisfied. For ourself, we would rather be married *to* a woman than *by* one."

The Marysville editor's preference is perfectly in accordance with the laws of Nature, and therefore not surprising.

SMALL-POX.—Two more cases of small-pox shortly after vaccination have been brought to our notice during the past week, and in one of these cases the patient died. In another case, the disease was taken by a woman who had had it once before, and whose face was covered with the marks of the previous visitation. At this rate of "stamping out" the disease by vaccination, how long will it be before the epidemic becomes universal?

ELDER KNAPP appears to have gone into the real estate business, as we see it announced that he and two others have lately purchased eleven square leagues of land in San Diego county. The Elder evidently thinks that the best proof of piety is in having "great possessions." *His* "kingdom *is* of this world."

ILL-BREAD.—It is published that a scientific farmer has succeeded in producing a grain that partakes equally of the nature of rye and that of oats. We should think that eating bread of the hybrid product would make a fellow cross-grained.—*Dramatic Review.*

PHENOMENAL FACTS.

More Tests.

EDS. BANNER:—Let it not be supposed that, because I have failed in my "budget" of the operations of the soul-saving process, practiced in these "latter times" outside of churches, that the good work has ceased. On the contrary, I am glad to say that the work rolls magnificently along. Like a mighty river, it gains in power and momentum as it sweeps out into the vast sea of dying humanity—dying while living—into the "gulf stream," bearing upon its bosom healing balm for the nations, in the teaching that it is "not all of death to die."

Since about the 30th of August, a spirit giving his name as H. Mathews while a dweller on earth, has frequently reported himself at our little circle, desirous of being heard. He gave his history on his first appearance, and has repeated it since; according to which, he lost his physical body by fire, in the city of Los Angeles, on the 6th of August of the present year. His importunities induced us to write to that city, and inform ourselves as to the truth or falsity of the statement. *It was confirmed in every particular.*

At our last meeting, a spirit announced his presence by writing the name of Charles Shipley. He said he had lived in Visalia, Tulare county; had seen me there, etc. To assist in his identification, I requested him to name some persons of that town. This he did promptly; naming several citizens, not prominent, but well known to me. When I had ceased questioning him, he interrogated me as to certain persons of Visalia, and in the country, whom I had known. He gave the name and residence in San Francisco of a brother of his, who was easily found by us, and who corroborated in all its parts the history given by the spirit, except as to the manner of his "taking off," which, he stated, was by violence. Upon this point his brother was not informed. All the facts of his death that his friends had been able to gather, by their utmost endeavors, were, that his body was found a short distance from where he was engaged in herding sheep, in the near vicinity of Tulare Lake.

After the above named spirit left, another came, and gave the name of Olmstead—Dr. Olmstead. He, too, claimed to have seen me frequently in Visalia and the lower country. At my request, he named some persons there; but, as I did not know them, nothing further could be obtained. He said that he met his death by the hand of violence, and that $13,000 were taken from his saddle-bags. He was a dealer in horses. Three persons were engaged in his murder and robbery—a white man and two Mexicans.

After our company left the table and some of them had retired from the room, the medium, having taken his seat in another part of the same, was influenced to take a pencil from his pocket and write several names; among them was that of the brother of a lady present, the family name being known to no one in this city outside of the lady's family, and her circle of most intimate friends. It was certainly unknown to the medium. It must have been, therefore, exceedingly shrewd "guessing," to have hit upon a name, in full, of a person nearly thirty years dead, dying in childhood; or else it must have been what it purported to be, an influence by the spirit of the individual named. The "guessing" hypothesis would appear infinitely more remarkable and mysterious, to all believers in immortality, than the doctrine of spirit manifestation.

I have heretofore said of the medium, through whom the above manifestations came, that he is a gentleman of strict probity, of respectability and honor. These well known characteristics of the medium render his testimony, upon these and all other matters to which he testifies, the next thing to absolute knowledge to us. He solemnly assures us that he never knew either of the persons named, and never heard of any of the circumstances given, until the moment when they were written through his hand; and that that was done without any volition on his part, his hand and arm being for the time under the control of some power outside of himself.

Such facts are worthy the most profound investigation and analysis by the ablest scientific minds of the world; and yet their presentation elicits a curl of the lip and a shrug of the shoulders of nine-tenths of the professional scientists. How long, O, how long will it be, before they shall rise above their prejudices, and brush away the cobwebs and dust from the windows of their souls, that the pure light from the supernal spheres may illumine the dark places therein? L. W. R.

Physical Manifestations.

A SEANCE WITH MR. JACKSON.—About one-half of those present were entirely skeptical as to the power of the spirits of the departed being able, under any circumstances, to revisit the earth. A committee of three were appointed to tie the medium to a chair. For that purpose they used a new, one-half inch rope, about twenty feet long, with which each hand was made fast by drawing the cord tight around the wrist and then around the thigh, and then made fast to the chair. Both hands were tied in this manner and about one foot apart. The arms above the elbow were tied back to the chair. Innumerable knots were tied in the rope, and then waxed cords tied around the knots. In this condition an iron ring, about four inches in diameter, was slipped over his hand over the knots in the rope and up the arm, without the knot or rope being misplaced, and then taken off again. While tied, a drum in the room beat a lively tattoo and at the same time a tamborine played a tune, two small bells rang fast, and a small harmonicon was played upon. These instruments appeared to be in different parts of the room. The drum-sticks striking the ceiling overhead, and at different places all over the room. After these manifestations the rope was untied by some process, but not by any one in the house (and the medium certainly could not do it) and he was set free from his bonds.

Afterwards he was tied in nearly the same manner, but not by any person present, and certainly he could not have been by himself. We state what we saw, but do not attempt to explain the *modus operandi*, leaving that to the scientific or those who have the taste and time for such investigations. We can only say that we are entirely satisfied that this was no "illusion" or "humbug," and that Mr. Jackson is no "impostor."—*State Record, Topeka, Kansas.*

HESTER VAUGHN, recently sentenced to be hung in Philadelphia for infanticide, was formerly a Sunday school teacher, and bore an excellent character.

Laying on of Hands.

EDS. BANNER OF PROGRESS:—A poet of long ago said,

"The proper study of mankind is man."

This truth is most forcibly brought before our minds to-day, as we see and feel the wonderful effects produced by the simple knowledge of ourselves. The magnetic and electropathic method of treating diseases—though often and much spoken of—receives but too little study and attention. I was a recipient of its great benefits, and am anxious to contribute my mite toward its advancement. For four years past, I have been afflicted with Neuralgia, and, after each attack, have felt so weakened and prostrated that it seemed a struggle of Nature to react or succumb. On the 2d inst., I was attacked with what I supposed to be Neuralgia, and, desiring immediate relief, sent for a doctor. I remained under his treatment four days, growing worse from day to day. The pain changed, but never left me. I felt myself sinking, with a burning fever coursing my veins, and suffering the most excruciating pain. I had almost given up the hope of obtaining relief, when a kind friend advised me to seek Mrs. Upham, Magnetic and Electropathic Physician, No. 629 Market street. I consented so to do, with (I candidly admit) not the least faith. In Mrs. Upham's hands I was a passive subject, having neither the will nor power to resist. After the first application, the fever entirely left me; not the slightest sympton of its return has been felt by me. Daily, under her treatment, I have improved, feeling the impure in my system replaced by the pure, and all without the loss of one drop of blood, the application of a blister, or the administration of one ounce of medicine, but by the "laying on of hands," the magnetic and electropathic method of treating diseases. In six days, after having felt myself in a dying condition, I feel perfectly well, and free from the debility attending my former attacks. May the world see the light, and, seeing, believe.

MRS. M. E. MORRISON.

T. P. PINKHAM, seventy-one years of age, died suddenly in Lafiette, Indiana, recently. He was in good health until half an hour before his death, when he went down stairs and remarked: "I am going home. In half an hour—in thirty minutes—I shall be a corpse." He quietly proceeded to give directions about his business, and, commending his soul to his Maker, expired in exactly thirty-four minutes. His relatives wanted to go for a doctor, but he said: "It's no use; I shall go hence in half an hour."

TALL PRAYING.—Here is how Elder Knapp prayed for a certain Universalist preacher, the Rev. S. B. Brittan, in Bridgeport, once upon a time:

"Lord, shake the Universalist preacher over hell! Riddle him over the hot embers! Smite him! Send an awful tremor over him! Fill his soul with horror, that he may frighten his followers back from damnation!"

IN CONGRESS, Senator Morrill, of Vermont, opposed the petition of the First Congregational Church of this city, for the remission of duties on $10,000 or $15,000 worth of painted glass windows for their new church. He argued that if rich churches should be favored in their luxuries, poor ones should be in their necessities, which would logically require the admission of plain glass free of duty.

THE Rev. Reuben Herndon, who was in jail at Orange Court House, Va., charged with the seduction and murder of Miss Mary Lumsdell, escaped on the night of the 26th ult. He left a confession of the seduction, but a denial of the murder. A reward of $500 is offered by the Governor for his capture.

A POPULAR clergyman at Troy, N. Y., who married a couple the other day, in a most beautiful and impressive manner, was handed, after the service, an envelope supposed to inclose the usual fee. Imagine his feelings when he found its contents was simply a restaurant bill of fare!

THE missionaries of London often scatter the "good seed" in a queer way. A tradesman's card, printed under the supervision of the tract distributors, reads: "For Jesus only. P. Green, Oil and Italian Warehouseman, No. 99 Old Road, Notting Hill. Sauces, jams, pickles, etc."

A TEACHER was expelled from the Sabbath School of a Presbyterian church at Leavenworth, Kansas, because she brought a colored girl into her class. What will those Presbyterians do when they get to heaven? Will they get up a nice little white man's heaven?

THIRTEEN PERIODICALS of the Southern Baptist Church have broken down within two years, for want of patronage. So says the *Religious Herald.*

THERE were but ten persons present at the afternoon service at one of the Boston churches on a late Sunday.

PIUS IX has made a batch of new Cardinals—six in number—all Italians, and mostly from the clergy in Rome.

REV. CHARLES EAGAN, a Catholic priest at Augusta, Maine, has been indicted by the Grand Jury for libel.

REV. ROBERT TYLER has again been convicted of rape, and will be sentenced to-day week.—*Grass Valley Union.*

REV. P. C. HEADLY has become a life insurance agent in Boston.

THE New York Legislature has decided to tax clergymen like other folks.

A POWER IN THE LAND.

SPIRITS intend that the **Positive and Negative Powders** shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of rejoicing that go up from the multitudes. **THE POSITIVE AND NEGATIVE POWDERS ARE ALREADY A POWER IN THE LAND. Read the columns of evidence** in the BANNER OF LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACHUSETTS PLOUGHMAN, the BANNER OF PROGRESS, the REPUBLICAN JOURNAL, the SPIRITUAL ROSTRUM, the CONNECTICUT COURANT, and other papers. **From this time forth,** similar columns of varied notices of the **GREAT SPIRITUAL REMEDY** will, as speedily as possible, be put **in all the leading papers** of the United States. Thus, in the hands of an unseen power, **am I made to preach Spiritualism,** not through one paper, nor to Spiritualists alone, but **through one thousand papers,** and to all classes and all denominations of readers.

Mrs. Spence's Positive and Negative Powders are one of the things that **never go backwards.** The demand for them is immense, and is constantly increasing. **Every box sold makes a call for a hundred more.** Every patient who has used them, becomes at once their enthusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful works.

Every town, city, village and **neighborhood** in all parts of the **UNITED STATES,** (particularly **CALIFORNIA** and the **PACIFIC STATES** and **TERRITORIES**) **CANADA** and **ENGLAND,** should have **an Agent** for the sale of **Mrs. Spence's Positive and Negative Powders.** No one can touch them without being benefited—patients in health, agents in purse.

For **terms** to **AGENTS, DRUGGISTS** and **PHYSICIANS,** see advertisement in another column of the BANNER OF PROGRESS. Printed terms will also be sent free, postpaid.

Address **PROF. PAYTON SPENCE, M. D.,**
39 **BOX 5817, NEW YORK CITY.**

MISS JANESON,
INDEPENDENT CLAIRVOYANT,
AND
HEALING MEDIUM,
NO. 215 JONES STREET.
Hours, from 9 A. M. to 4 P. M. 28

DEPARTED.

"Death is not dreadful; to a mind resolved,
It seems as natural as to be born!"
"Man makes a death, which Nature never made."

In this city, Sunday, Sept 27, of cancer, MRS. MARY B., wife of JOHN F. TAYLOR, aged 46 years, 3 months, and 19 days.

[So departed to join the innumerable company of the blest, after three years' acute suffering, a dear sister of the writer, whose many virtues as wife, mother, sister, and friend caused her to be loved and respected in all these relations by a large family circle. While we are acutely sensitive to the fact that the tears of affection will and must flow forth involuntarily from the fountain, when death parts those who are bound by such ties, we realize the consolation which our positive philosophy confers upon us at this event; for we know that the immortal spirit of our sister has not descended into the grave, but still lingers with those whom she loves, and calmly surveys the scene of her late severe affliction, which she endured with so much patience, before taking her upward flight to those "mansions not made with hands, eternal in the heavens." We know that we shall meet her there, in the company of other dear ones who have gone before; and that the reunion will be so much the more happy, in that the glorified spirit is infinitely more capable of social enjoyment and affectionate interchange than while confined in the prison-house of the body. More than this; we also know that if she shall so desire, she can and will frequently be present with us in the spirit, while we yet remain in our earthly tenement, bringing us that joy unspeakable which the certainty of immortality confers even upon the most stolid minds. Therefore we look forward with joyous anticipation to the moment when opportunity and favoring circumstances shall give us the privilege of conversing with our departed sister, as we have already conversed with a mother and sister gone before. If her desire for such communion be as great as ours, we shall not long wait for her appearing.—W. H. M.]

Special Notices.

DR. J. M. GRANT
HEALS THE SICK
BY
Laying on of Hands,
At No. 410 KEARNY STREET,
Between California and Pine streets,
SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in this city with most eminent success. Some of the MOST STUBBORN CASES have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

☞ NO MEDICINES GIVEN.
☞ No Surgical Operations performed. 31

OFFICE HOURS—From 9 A. M. to 4 P. M.

DR. JAMES EDWARDS
CAN BE CONSULTED AT HIS ROOMS
209 KEARNY STREET, WEST SIDE,
Between Bush and Sutter,
FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM,
Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE
Used in detecting the cause and nature of disease, and the proper treatment it requires.
Electricity and medicines given only when the case needs them.
Contagious or cutaneous diseases not attended to.
Charges moderate, and according to the ability of persons to pay.
21

MRS. MARY E. BEMAN,
Clairvoyant Physician,
HEALING AND TEST MEDIUM.

☞ No visible Medicine given. The Deaf hear, the Blind see, and the Palsied walk.
OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS,
Brooklyn, Alameda County.
☞ Patients accommodated with Rooms and Board.
N. B.—Visitors must leave the cars at the Clinton Depot.
23

MRS. H. A. DUNHAM,
CLAIRVOYANT TEST MEDIUM,
HAS REMOVED TO
636 FILBERT STREET,
above Powell, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.
Séances from 10 A. M. to 4 P. M.
TERMS, For Ladies, $1; for Gentlemen, 2—not exceeding an hour.
Evenings by special engagement. 24

CATARRH AND BRONCHITIS.
NEVER CURED. REASON WHY.
These fatal diseases, the parents of Consumption, are are always combined with Scrofula! Deafness, Ophthalmia, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, Troches, and Snuffs, have never cured one case, as they have no remedy which can reach Catarrh and Scrofulous complications, and they impart only transient relief. Where do we see even one patient cured by others? None such exist. The only positive cure is Nature's Sovereign Remedials from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all phases of Scrofula, Liver Complaints, Dyspepsia, Skin and other Eruptive Affections, forever. Two medical Circulars, 25 cents. Medicines sent by express.
WM. R. PRINCE,
29 Linnæan Nurseries, Flushing, New York.

MRS. R. E. LAWS,
CLAIRVOYANT AND PSYCHOMETRIST,
314 BUSH STREET,
Congress Hall Building, Rooms 28 & 29.
Medical Examinations made, and Tests given. Also, Consultations upon Business Matters. 37

MRS. A. J. BUTLER,
CLAIRVOYANT
AND
TEST MEDIUM,
NO. 410 KEARNY STREET, (Room 1½.)
32

Mrs. M. J. UPHAM,
MAGNETIC AND ELECTROPATHIC
PHYSICIAN,
Has taken Rooms at 629 Market Street,
(South side,)
SAN FRANCISCO.
Mrs. Upham examines patients clairvoyantly; cures by
LAYING ON OF HANDS,
or by Electricity. Also, administers medicine when clairvoyantly directed.
Office hours, from 9 A. M. to 5 P. M.
CIRCLES at her rooms Thursday evenings. Also, sittings for Tests by appointment.
Mrs. Upham has operated as a Healing and Clairvoyant Medium for the past ten years. Can refer to numerous cures in various parts of the State. 37

H. SNOW'S
LIBERAL AND REFORM BOOKSTORE,
AND PACIFIC AGENCY FOR
ADAMS & CO'.S GOLDEN PENS,
410 Kearny Street, (Up Stairs,)
Between California and Pine.
ALL KINDS OF
SPIRITUALIST AND REFORM BOOKS
For Sale at Eastern Prices. Also,
SPENCE'S POSITIVE & NEGATIVE POWDERS
Circulars and Catalogues sent free.
Address HERMAN SNOW,
34 San Francisco, Cal.

PRINCE'S
SOVEREIGN CURE FOR SCROFULA,
OF EVERY PHASE,
Catarrh, and Bronchitis,
Guaranteed by Nature's Potent Remedials from Plants. All Snuffs and Inhalations have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Spermatorrhœa, Strumous Ophthalmia, Skin and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines sent by express.
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CLAIRVOYANT MEDICAL INSTITUTE,
320 Jessie Street, above Fourth,
SAN FRANCISCO.
MR. & MRS. W. A. HUTCHINSON
TREAT ALL DISEASES WITH UNPARALLELED SUCCESS. We invite all in want of medical services to call upon us.
Office hours from 10 to 12 A. M., and 2 to 5 P. M.
FOR SALE AT THE INSTITUTE,
Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc. etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.
Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to. 31

A. A. McLEAN,
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PRINTER,
No. 528 Clay Street,
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SIERRA NEVADA
Furniture and Bedding Warehouse,
Extending from B to C Street,
Entrance Nos. 12, 14, & 16, North B Street,
A few Doors north of International Hotel,
VIRGINIA CITY.
JOHN L. MOORE.....Proprietor.
25

THE SPIRITUAL ROSTRUM,
A MONTHLY MAGAZINE,
DEVOTED TO
THE HARMONIAL PHILOSOPHY.
Each number contains 36 pages of original matter, well printed, on good paper, and neatly bound in paper covers.
The Spiritual Rostrum is mainly devoted to the exposition of the Philosophy and Phenomena of Spiritualism. It does not, however, ignore any question pertaining to the Moral, Mental, and Spiritual welfare of Humanity.
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JACOB SHEW'S
PIONEER PHOTOGRAPH GALLERY,
Late 315 Montgomery Street,
IS REMOVED TO No. 612 CLAY ST.
North side, four doors above Montgomery,
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Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rent, I am enabled to produce the very best quality of work, of all kinds, at prices about
Twenty-five per cent. below the Montgomery Street Galleries,
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JACOB SHEW,
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IMPORTANT TO INVALIDS!
Consumption and Nervous Debility
Are promptly Cured by the use of
Winchester's Hypophosphites
OF LIME AND SODA.
THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results *unparalleled in the annals of medicine, and such as no other treatment has ever equalled.*

Professional Testimony
As sure a remedy in *Consumption* as Quinine in Intermittent Fever, and as *effectual a Preservative* as Vaccination in Small Pox.—*Dr. Churchill.*
It is unequaled in *Nervous Debility,* and I believe it is the ONLY MEDICINE that will cure a pure case of it.—*Dr. E. V. Stryker, Turin, N. Y.*
I would say to all who have any tendency to Consumption, *like this remedy,* and the sooner the better.—*W. W. Townsend, M. D., Unionville, Pa.*

PRICES:
In 7 and 16-ounce Bottles, $1 and $2 each. Three large, or six small Bottles, for $5, by Express. Concentrated Solutions, $2.
Sold by all respectable Druggists, and by NORCROSS & CO., 5 Montgomery Street, (Masonic Temple,) San Francisco, Agents for the Pacific States, to whom all orders should be addressed.
☞ Circular Free. Do not fail to write for one. 34

FOR PETALUMA AND SONOMA,
(VIA LAKEVILLE.)
SUMMER ARRANGEMENT.
Leaving Vallejo St. Wharf Daily, (Sundays excepted,) at 2 P. M., for Petaluma.
ON AND AFTER MONDAY, MAY 4TH,
the favorite steamer
CLINTON,
C. M. BAXTER.....Captain,
Will leave Vallejo street wharf as above until further notice.
Returning—Leave Petaluma at 8 A. M.
Also, Steamer
PETALUMA
Will leave Vallejo street wharf at 9 A. M. Returning, leave Petaluma at 3 P. M.
Connecting with Stages for Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs' Springs, Geyser Springs, Anderson Valley, Novaro, Albion and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport.
CHARLES MINTURN.

REMARKABLE CURES
BY
THE GREAT SPIRITUAL REMEDY;
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.
ANOTHER
IRRESISTIBLE ARMY
OF
WITNESSES.
There is not the shadow of a doubt that the **GREAT SPIRITUAL REMEDY is without an equal in the whole field of medical science and practice.** Of this I am fully convinced. My earnest desire is, that others shall know the **POSITIVE AND NEGATIVE POWDERS** just as I know them, and that the people shall know **the truth, the whole truth, and nothing but the truth,** as fully and as clearly as I could make it known, were I upon the witness-stand before a court of justice. I shall continue, therefore, to introduce to the public, from time to time, **fresh witnesses** like the following, to the great and good work which **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS** are doing, in all parts of the United States and Territories.

A. T. FOSS, of *Hartford, Conn.*, Gen. Agent of the Conn. Spiritual Association, cured of **Diabetes and Sleeplessness.**

MRS. LOUISA A. SMITH, of *New Haven, N. Y.*, cured of an **Incessant Cough, Fever, Neuralgia,** and **Loss of Smell** and **Hearing.**

ERASTUS CHAMPLAIN, of *Cloverdale, Sonoma Co., Cal.*, reports the cure of JENNY BOYCE of **Inherited Scrofula,** and **Blindness,** and also EDWARD WHITMAN cured of **Inherited Scrofula.**

ELIZA D. VALENTINE, of *Natick, Mass.*, permanently cured of daily attacks of **Intense Colic.**

FRANKLIN SWEET, of *Kirksville, Mo.*, cured of **Catarrh** and **Inflammation of the Brain.**

MRS. CYNTHA GOULD, *Wilna, N. Y.*, reports her husband cured of an **ULCER** on his right leg of **30 years' standing.**

DANIEL DAM, of *West Newfield, Me.*, reports his wife cured of **Lung Fever,** and himself and three grandchildren cured of **Typhoid Fever.**

M. R. SMITH, of *East Cambridge, Ill.*, reports himself and MRS. E. A. PETTENS relieved of **Heart Disease,** and MRS. WM. STACKHOUSE cured of **Liver Complaint** and **Chronic Rheumatism.**

GEORGE BUSH, of *Barton Landing, Vt.*, cured of **Inflammation of the Lungs** and of **Chills and Fever.**

J. S. LORD, of 357 *Grand St., New Haven, Ct.*, reports his wife cured of **Female Difficulties.**

EDWIN JAMES, of *Frankford, Mo.*, reports the cure of one case of **Lung Fever,** two cases of **Cold** with **Typhoid Symptoms,** and several cases of **Infantile Diarrhœa.**

G. W. HALL, of *New Haven, Ind.*, reports the cure of a case of **St. Vitus' Dance,** and a case of **Fever Sore.**

JOS. D. AYERS, of *East Greensboro, Vt.*, cured of **Rheumatism, Dyspepsia, Catarrh,** and **Lung Troubles.**

JOHN FAWCETT, of *Emporia, Kansas,* reports the cure of three cases of **Lung Fever.**

H. W. SIMONS, of *Mansfield, Center, Ct.*, reports his wife cured of **Lameness of 20 years' duration.**

MRS. JUDY A. HARRISON, of *Hartford, Ky.*, cured of **Neuralgia, Deafness** in one ear, **Heart Disease, Paralysis** and **Cough**; also her husband, J. J. HARRISON, and a MRS. STUART, cured of **Asthma**; also several cases of **Chills and Fever** cured.

JOHN A. DAY, of *North Wrentham, Mass.*, reports one man cured of **Dropsy,** and another of **Chronic Diarrhœa.**

MRS. L. L. INGALLS, of *Muskodink, Minn.*, reports the cure of cases of **Typhoid Fever,** one of **Bilious Fever** accompanied with **Congestive Chills,** and one case of severe **Dysentery.**

JOSEPH FLINT, of *Hancock, Vt.*, reports the cure of FAY CHILES, of **Insanity,** and ORLANDO KENNEDY of the worst form of **Chills and Fever.**

MRS. M. COLVIN, of *Danby 4 Corners, Vt.*, reports her daughter cured of **Erysipelas,** herself of **Neuralgia,** and her husband of **Diabetes and Jaundice.**

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent..

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism,** Gout, Colic, **Pains** of all kinds; **Cholera,** Diarrhœa, Bowel Complaint, **Dysentery,** Nausea and Vomiting, **Dyspepsia,** Indigestion, Flatulence, **Worms;** suppressed Menstruation, **Painful Menstruation, Failing of the Womb,** all Female Weaknesses and Derangements; Cramps, **Fits,** Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever,** Bilious Fever, Yellow Fever, the Fever of **Small Pox,** Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations,** acute or chronic, such as Inflammation of the Lungs, **Kidneys,** Womb, **Bladder.** Stomach, **Prostate Gland; Catarrh,** Consumption, Bronchitis, **Coughs,** Colds; **Scrofula,** Nervousness, **Sleeplessness,** etc.

THE NEGATIVE POWDERS CURE Paralysis or Palsy; **Amaurosis** and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all **Low Fevers,** such as the **Typhoid** and the **Typhus;** extreme Nervous or Muscular **Prostration** or **Relaxation.**

For the cure of **Chills** and **Fever,** and for the prevention and cure of **Cholera,** both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing;** yet, in the language of S. W. Richmond, of Chenoa, Ill., *"They are a most wonderful medicine, so silent and yet so efficacious."*

As a **Family Medicine,** *there is not now, and never has been, anything equal to* **Mrs Spence's Positive and Negative Powders.** They are adapted to **all ages** and **both sexes** and to **every variety of sickness** likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, **the Positive and Negative Powders** are

THE GREATEST FAMILY MEDICINE OF THE AGE!

To **AGENTS,** male and female, we give the **Sole Agency** of entire townships and counties.

PHYSICIANS of all schools of medicine are now using **the Positive and Negative Powders** extensively in their practice, and with the most gratifying success.

Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer *special written directions* as to which kind of the Powders to use, and how to use them, will please send us a *brief* description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

PRICES IN CURRENCY.

1 Box, 44 Pos. Powders,	**1.00**
1 " 44 Neg.	**1,00**
1 " 22 Pos. and 22 Neg	**1.00**
5 Boxes	**5.00**

The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, **(we paying the expressage or postage in full)** to **AGENTS, DRUGGISTS,** and **PHYSICIANS** in any of the **Pacific States** and **Territories,** and in any of the States and Territories **west of Kansas,** at the following prices, **in Currency.** If Gold or its equivalent is forwarded, the premium on it, when it reaches New York, will be allowed.

1 Doz. Boxes		**$8.00**
2 "	**"**	**15.50**
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6 "	**"**	**44.00**
12 "	**"**	**86.00**

Circulars to **AGENTS, DRUGGISTS,** and **PHYSICIANS** sent free, postpaid.
Sums of $5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, **or else the letters should be registered.**
Money mailed to us is **at our risk.**
OFFICE, 37½ ST. MARK'S PLACE, NEW YORK
Address, **PROF. PAYTON SPENCE, M. D.,**
Box 5817, New York City.
For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail post paid. 39

The Banner of Progress.

SUNDAY, OCTOBER 4, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

NOTICE.

THE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM will assemble on Sunday afternoon, at 2 o'clock, at the Mechanics' Institute Hall, Post street, near Kearny.

From the Lyceum Banner.

THE CHILD TO THE BIRD.

BY MRS. EMMA SCARR LEDSHAM.

Dainty little song-bird,
Sitting on the bough,
Think not I would harm thee!
Harm thee, birdie? No!
I have come to gather
All the pearly notes
Of thy dainty music,
As through air it floats.

Charming little song-bird,
Sitting on the tree,
Not one pretty feather
Shall be hurt by me!
I but come to listen
To thy thrilling song;
How the wild strains echo
Yonder hills mong!

Darling little song-bird,
Sitting on the bough,
May the angels keep me
Innocent as now,
Till, like thee, my spirit
Spreads her wings to rise
To the home of Freedom
In the azure skies!

THE BIRD'S REPLY.

Child, I do not fear thee,
For thy heart is kind,
And no thought of evil
Lurks within thy mind.
Like a fragrant lily,
Opening to the light,
Art thou, Child of Nature,
Beautiful and bright.

Child, in peace together,
Thou and I will sing;
Far through yon blue ether
Shall our voices ring,
Till the music-loving
Spirits gather near,
Bringing gifts celestial
From their happy sphere.

Gentle one, I pray thee
Keep thy soul alway
Glowing and transparent,
Like this summer day.
Then, though clouds may gather,
Fear not, child, nor care;
They will leave no shadow
Darkly brooding there.

"Isn't it Wors for a Man, Father?"

It is two years since I left off the use of tobacco. I only chewed a little, but I did enjoy my cigar. I prided on my fine Havana, and might have been seen almost any morning with a cigar in my mouth, walking down Broadway in a most comfortable manner.

The way it happened that I left off was this: I had a little son, about six years of age. He almost always hurried to be ready to walk down with me as far as the school. His bright face and extended hand were always welcome, and he bounded along beside me, chatting as such dear little fellows only can.

The city has in it many dirty, uncared-for boys, whose chief delight seems to be to pick up pieces of cigars and broken pipes, and, with their hands in their pockets, puff away in a very inelegant manner.

One morning, it seemed as if little Edgar and I met a great many of these juvenile smokers. I became very much disgusted, and pointed them out to little Edgar as awful warnings of youthful delinquency, talked quite largely and said the city authorities ought to interfere and break it up.

A little voice, soft and musical, came up to me as I gave an extra puff from my superb Havana. His bright little face was upturned, and these words came to my ear:

"Isn't it worse for a man, father?"

I looked down at the little fellow by my side, when his timid eye fell, and the color mounted to his boyish cheek, as if he had said something bold and unfitting.

"Do you think it worse for a man, Edgar?" I asked.

"Please, father, boys would not want to smoke and chew tobacco, if men did not do it."

Here was the answer. I threw away my cigar, and have never touched tobacco since in any form.

DIALOGUE between a little drummer-boy, 13 years old, and the Chaplain of his regiment:

"Chaplain, can God stop this war?"

"O yes! He is all-powerful, and can do as He pleases."

"Then, why don't he stop it?"

"Well, I don't know, my son. I cannot fathom His ways."

"Well, it appears to me, He is not of much account, and it won't do to depend on Him."

Exit Chaplain.

My dear children, God works by and through unchangeable laws, and He cannot, and will not, change those laws to suit us. If we do wrong, we must suffer for it—not in an unnatural, but in a natural way—through the consequences of our acts, and in no other way.—"*O. F. S.,*" *in Le Salut, New Orleans.*

THE late Prince Albert once paid a visit to a school, and heard a teacher make one of the classes go through what is termed in the phraseology of pedagogues an object lesson. "Now, can you tell me anything about heat?" was one of the questions. A bright little man held forth his hand, as much as to say that he could. "Well, now, boy," said the teacher, "what do you know?" "Heat expands," said the boy, in the jerky style of delivery characteristic of his years. "Heat expands—cold contracts." The teacher looked at the Prince for approval; the Prince bowed his head, and smiled approbation. The teacher, eager for more such smiles, went on. "Very good," he said, "now give me an example." "In Summer the days are long; in Winter the days are short."

FREDDY, a fair-haired youngster of four years, the other day, after being lost in thought, broke out thus:

"Pa, can God do anything?"

"Yes, dear," was the reply.

"Can He make a two-year-old colt in two minutes?"

"Why should He wish to do that, Freddy?"

"But if He wished to, could he?"

"Yes, certainly, if he wished to."

"What! in two minutes?"

"Yes, in two minutes."

"Well, then, he wouldn't be two years old, would he?"

"I WISH you would behave better at the table," said a boy to his little sister, rather hastily, one evening. "Don't speak so," replied his mother; "she is a good little girl, on the whole." "I don't see where the good comes in," he replied. "It comes in right after the a," said his sister.

A KIND of tea never used by gossips. Chari-ty.

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Miss Eliza Howe Fuller, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.
Laura DeForce Gordon, Treasure City, Nev.
Benjamin Todd, San Francisco, Cal.
Selden J. Finney, San Francisco, Cal.
Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensville, Mono Co., Cal.
Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs Lucy B. Huie, Oakland, Alameda County.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—San Francisco Association of Spiritualists. President, J. D. Pierson; Secretary, J. W. Mackie.
Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, J. H. Lewis; Guardian, Miss Brewster.
Portland, Oregon—First Society of Progressive Spiritualists, every Sunday.
Salem, Oregon—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.
Bangor, Me.—In Pioneer Chapel, every Sunday.
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.
The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Pheips, regular lecturer.
Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.
Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.
Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.
The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.
City Hall, meetings every Sunday afternoon and evening.
Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.
Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.
Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.
Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.
Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.
Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.
East Boston, Mass.—In Temperance Hall, 18 Maverick street.
Foxboro', Mass.—In the Town Hall.
Lowell—Lee street Church, afternoon and evening.
Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.
Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.
Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.
Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.
Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.
Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.
Newton Corner, Mass.—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.
New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.
At Ebbitt Hall, 23d street, near Broadway, on Sundays, at 10½ a. m. and 7½ p. m. H. B. Storer, Secretary.
Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.
Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.
Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.
Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.
At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.
Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock.
Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.
Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.
Quincy, Mass.—Sunday at 2¾ and 7 p. m.
Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.
Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.
Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.
South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.
Springfield, Ill.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists every